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OLD SERIES, VOL. 40. CHICAGO, NOVEMBER 11, 1897. NEW SERIES, VOL. 5

Reading Room Divinity School

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TO THE WITCH-HAZEL.

All happiness, sunlight, and courage,
You tell us of, witch-hazel dear,
And while your world settles to slumber,
You fling out your banners of cheer.

You dance away there in the breezes
As if your great joy were your all,
But we, who know some of your secrets,
We guess why you blossom in Fall.

The other trees all do their duty,
Bear blossom and fruit, do their part,
But while your seeds serve their own purpose,
Your richness lies deep in your heart.

You hold the great power of healing,
The "witch" in you knows all the springs.
And so while the others are resting
You send out your ribbons, your wings.

And, then, too, of course you are yellow,
For when one stores joy up inside,
It comes out again like the sunlight,
And shines out on all far and wide.

A. S. P.

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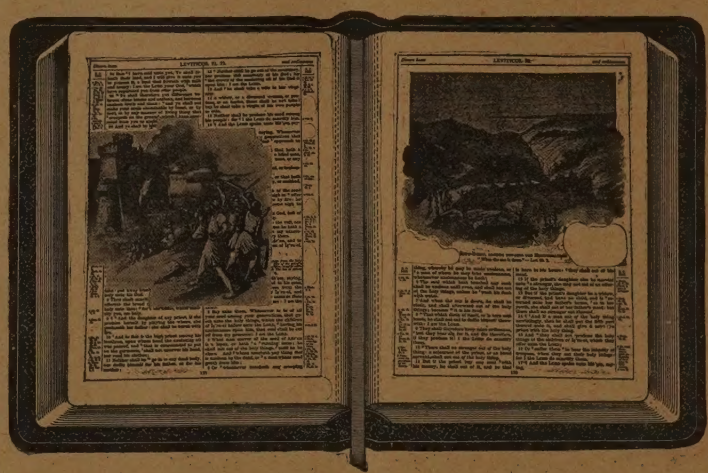

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US, 14. *They overtake the children of Israel.*

may serve the E-gyp´tians? For *it had been* better for us to serve the E-gyp´tians, than that we should die in the wilderness. B. C. 1491.

13 ¶ And Mo´ses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gyp´tians whom ye have seen to day, ye shall see them again no more for ever.

14 ¶ The LORD shall fight for you, and ye

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.* ver. 25. Deut. 1. 30; 3. 22 20. 4.

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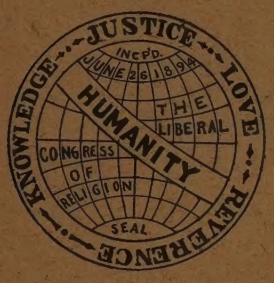
THE NEW UNITY

VOLUME V. THURSDAY, NOVEMBER 11, 1897. NUMBER 37



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Try to remember that "together" is the central word; that what we need is to feel our nearness to God and God's nearness to us, and from this to be more and more sure of our nearness to each other.

E. E. HALE.

This week we print the Wednesday night proceedings of the Nashville Congress, including the papers by Mr. Gladden, Mr. Crooker, and the address by Mr. Sheldon. We hope to continue through the entire program at the rate of about one session an issue. We are sending many copies of these issues to friends not on our subscription list. We hope that many of them will remember that this is done at a large cost to the publisher, and that if interested they will accept the offer made at Nashville and become subscribers at half rates, one dollar a year, or if not interested that they will inform the publisher so that further copies need not be sent.

In the death of Edmund S. Holbrook, which occurred last Sunday, another old citizen of Chicago passes away, in the eighty-first year of his age. Judge Holbrook was a graduate of Amherst College, was prominent in the anti-slavery movement, and was identified with the bench and bar of Chicago for over thirty years, occupying many positions of trust. In his active days he was a prominent leader among the Spiritualists, and was widely known as an advocate of that philosophy. Dr. H. W. Thomas, who fifteen years ago officiated at the funeral of the wife, conducted the memorial services at Oakwoods last Monday. It was an occasion that brought many old settlers together. Death renews the old ties and revives the old memories. It is ever a sanctifier and a revealer.

Jesus produced a great reaction from the ritualisms that preceded him. Like Moses, he had little fondness for spoken prayers. Only, by the solicitations of his Disciples, he gave a simple formula that now goes by his name. And this formula was, clause by clause, a reëxpression of the better aspirations of the Jewish Rabbis that had preceded him. We cannot lay too heavy weight on this simplicity of primitive Christianity in reference to public prayer.

As a system of morals Christianity is probably equaled by none. Yet the religion of Laotze and that of Confutze are purely systems of morals. The former especially taught a set of beatitudes much like those of Jesus. He inculcated three pre-eminent ethical aims: to be humble, to be unselfish, and to return good for evil. Confutze said, "Do to others what you would not have done to you." Laotze said: "I prize three things, (1) Gentle compassion, (2) Economy, (3) Humility or modesty." He also said the first shall be last and the last first.

Those who advocate that the origin of religion is in fear or awe before a power not understandable, yet undeniable, may find much to confirm their side of the question in the relation which animals bear to men. A strange dog asking for a home will first of all lie down before you and then approach you with every sign of submission, and a willingness to be your obedient servant. The child's God is the parent. The primitive man had no other God than the idea of brute force projected upon the universe: that is, a huge man. Higher races project this anthropomorphism over a larger universe. Nor does religion ever get beyond the idea of a universal human power, and an infinite soul, with traits not unlike our own. The highest religion exalts this to the ethical conception of a universal father, whose power is transformed by love into eternal and universal helpfulness.

The American Institute is the name of an organization with headquarters in Hyde Park, Chicago, that seems to be successfully invading the territory of women's clubs with Bible studies. This is a very

hopeful sign. Doubtless there are difficulties involved. Theological questions will come up, but women have been able to recognize difference of opinion in other departments, why not here? When women will begin to carry into their clubs their convictions on the fundamental questions and to discuss abiding problems, their clubs will begin to become real helps and not a temporary menace to the churches and other forces that seek to develop the spiritual and ethical powers of life.

Chicago and Indianapolis were well, but Nashville better. It carried the day quite as fully as liberal thought carried Boston fifty years or even thirty years ago. Now do we know God is with us. Let not an uncharitable word or thought escape us. This is the war of love against error, of light against twilight. We should love these Nashville ministers for fighting us, because so far they think themselves right. They will see their way to broader universality and to truer godliness. The seed is sown. The North and South must be brought into brotherhood. It is a patriotic end, a religious end. Now do we see how wise was Washington when he wrote: "Among the motives to a national university the assimilation of the principles, opinions, and manners of our countrymen, by the common education of a portion of our youth from every quarter, will deserve attention. The more homogeneous our people can be made, the greater will be our prospect of permanent union."

A despatch from Pittsburg in the Monday morning papers gives as a result of the last Saturday football game in that city "two dying; two with broken collar bones; the fifth with a dislocated shoulder; all in the hospital." The Sunday Chicago *Tribune* of the city speaks of the game on the Marshall Field between the Chicago University and the Notre Dame team, as being "delayed over injuries and decisions. The game was full of annoying delays from foul and offside plays and injuries to the players. . . . More than one spectator proclaimed it the roughest that has been played by the Maroons this fall." It is a question for expert physiologists and trainers to decide how far by legitimate training muscular strength may be so developed that, when exerted according to the rules of the game, it will prove destructive to life and limb. Sandow, the man with great strength, never dares to indulge in sparring because a playful blow might unwittingly slay his opponent. There are men who can fell an ox with a blow of the fist. Our contention is that the legitimate development on the lines of the game is itself a tendency to brutality and to death. Let expert physicians and physiologists be heard on this matter.

After sixty years, Alton, who stoned a prophet, has rounded out the Biblical requirement and they now "garnish his tomb." Some thirty years ago, the grave of Owen Lovejoy was a neglected spot, its very locality almost passed out of recognition. Through the heroic efforts of Thomas Dimmock, the faithful and loving co-worker with John C. Learned, of St. Louis, a modest little stone marked the spot which said in Latin phrase "Here lies Lovejoy. Now spare his grave." Last Monday, was dedicated a shaft ninety feet high with the angel of fame blowing her trumpet, rising seventeen feet higher, making the highest point one hundred and seven feet; and Thomas Dimmock made the dedication address. The State of Illinois officially joined in the expense of the memorial. May the noble shaft cast a rebuking shadow over the disgraces that still haunt Alton. The old prejudice is still alive. The children of parents whom Lovejoy died for are still not wanted in the public schools alongside of the children of the white men who murdered Lovejoy. How slow, but oh how sure do the mills of God grind.

To a sympathetic outsider, the recent meeting of the National Convention of Universalists in Chicago is most instructive. The agony over the creed that for twenty-five years has been a menace and a source of continual agitation among the brethren seems to have run itself out. Conservatism has been borne along by the tide of progress, until at last the problem is solved by the logic of events. Two years ago, through great travail, an ameliorated creed was tentatively adopted. This year, almost with hilarity, this ameliorated form was laid aside, and another tentative proposition carried, which, if ratified two years hence, will, as we understand it, render the creed as an authoritative test of fellowship, as a condition of membership, an abandoned relic; the old Winchester Confession will be preserved for archæological purposes—people may think it or not think it as they choose or are compelled by the laws of thought. This remands the creed to where it belongs, a matter of private judgment, not ecclesiastical administration. We congratulate our Universalist brethren on having been helped by time in the solution of a problem which seemed up to this time too great for their solution.

We specially urge our ministerial readers to note that part of Mr. Crooker's address which points to the one thing which the churches in most any community can do together, and that is, to give at least a few of the Sunday nights of the year to joint consideration of the civic, humane, and local problems in which they all have a common interest: Tree planting, street cleaning, the abolishment of the saloon nuisance, the protection of the boys and girls

from impure literature, and other influences that tend to lower the standards of purity, the cigarette and cigar curse, the interests represented by the humane and peace societies are a few of a long list of topics which it would be well for ministers to consider together and combine the interest and enthusiasm of their respective constituencies. We reprint the resolution suggested by Mr. Crooker's paper, and hope that it will be carried to the Monday minister's meetings or other organizations. We ask our religious exchanges to give it wide publicity and thus help along that which to all people are orthodox, and about which there is room for but little heresay. Here is a way in which we can begin to work together, and if we work together on these interests the working separately on other interests will be less, if not cease altogether to be a scandal.

Resolved, That we commend to all the religious and ethical societies of America, the plan of holding union meetings on Sunday evenings to promote all the civic and humane interests of the commonwealth, believing that such co-operation for practical righteousness would enrich the religious life of every community, that it would vastly increase the volume and efficiency of moral sentiment, and that it would contribute abundantly toward a nobler and more intelligent patriotism.

We have already spoken of the meeting of the American Humane Society, its work is great at its minimum, but let the minimum attainment be emphasized to the shame of the American people and in the interest of the cause represented. Boston, New York and Chicago have each of them strong workers in the humane field; are doing in their own way a great work; but they are not bound together in the ties of a common organization as they ought to, be and the Humane Society will not be what it ought to be or deserve its name "American," until the workers in these strong centers stand together and pull together in the interest of the great cause they represent. It is too late in the day to undertake to prove the need of these societies, to justify either their methods or their objects. These are taken for granted. The thing now to do is to make the cause effective as well as legitimate. There is a great cosmopolitan accent in this Humane Society. The ministers in every town where the association meets are mostly conspicuous by their absence. The cause of the dog and the horse and the bird has scarcely reached our churches yet. The country is full of hunting parsons, deacons who drive horses with docked tails and the overcheck, and devout communicants who bear on their hats the mutilated ornaments of the bird world. This ought not to be, and cannot last much longer without making the glaring inconsistency a scandal to religion and a shame to the Christian boast of this land and age. The Humane Society is not a society of cranks and sentimentalists which has espoused a few popular fads, but it is a pioneer band who have moved the previous question in religion and are trying to apply the gospel which all churches profess. The great unsolved problems of social ethics in their hands reach out beyond man's relation to man, to man's relation to animals, problems of domestication, of vivisection, of diet. Have we a right to take life for food? How far may the hunting instinct be gratified without violating the sanctities of life? The problem of the orphan child and stray dog, the lame horse and the wounded bird are all profound problems, the solution of which means the application of the fundamental pretense of the church and the central things of religion. The very existence of humane societies is an arraignment of the churches and the civic forces. Through these private corporations there is an attempt to do the work which it should be the business of the church and the state to do. This applies to the educative as well as the preventive work undertaken by these societies. The Sunday-schools touch here and there the things that ought to be fundamental in their instruction, primary and continuous in their studies.

State Conference of Charities and Correction.

The Illinois State Conference of Charities and Correction, which is to hold its second annual meeting at Jacksonville, November 17-19, met last year, for the first time, in Springfield. It has the support of the State Board of Charities whose secretary is a member of the executive committee, ex-officio, and the editor of THE NEW UNITY is its President.

Similar organizations exist in nearly all the northern states, from New York to Minnesota, and this is the season of the year in which they hold their meetings. They all bear a certain undefined and informal relation to the National Conference of Charities and Correction with which they are affiliated. The work represented by this organization is so directly in the line of applied religion that every religious paper in the state ought to have a reporter present at the meetings, and every church ought to send delegates and the ministers ought to be present, not only to give of their influence and wisdom, but to receive inspiration and instruction.

The questions of Illinois are largely the questions of every state in the union; for the sake of clearness we will speak particularly of some of the problems of the state of Illinois, which need discussion from a purely local point of view. Many things are not done which ought to be done, and are not likely to be done, until public sentiment is aroused to demand of the legislature the passage of the necessary statutes and appropriations. It is said that there are more than one thousand applications on file for admission to the Asylum for Feeble-Minded Children at Lincoln, which can not be granted because

the institution is already overcrowded. There is also insufficient provision for the insane (who are theoretically regarded, in Illinois, as the wards of the State). But Cook county is obliged to maintain at its own expense an institution for the insane of Chicago, which will not accommodate nearly all who ought to be admitted to it, so that patients are continually discharged from it who should be retained. Its condition, owing to overcrowding, is very unsatisfactory, and the results are not what they ought to be. Many of the rural counties have a similar complaint to make. They are worse off, in fact, because the rural insane must be cared for, with very few exceptions, upon the county poor farms, and the association in the same institution of sane and insane paupers is all wrong. One of the subjects which will be discussed at Jacksonville is that of county care of the insane under state supervision, as practised in Wisconsin. Col. Snyder, for many years the president of the State Board of Control, will explain the Wisconsin system.

Another matter of great importance in Illinois is the care of destitute, dependent, and abandoned children, for whom no public provision is now made, except in the county poor-house. All expert testimony is to the effect that the poor-house is the worst place to which a child can be sent, and in many states the retention of children in poor-houses is forbidden by law. It ought to be forbidden in Illinois. The question arises, however, what shall be done with them? This opens up another question, namely, whether they had better be placed in private institutions, under contract, or whether any considerable portion of them can be better cared for by placing them in private homes. The state of Illinois authorizes the incorporation of industrial schools for boys and girls, and the commitment to such corporations by the county courts of all destitute and forsaken children in the several counties. This system has worked well in some respects, and badly in others. It has not met the demand, and at the last two sessions of the legislature attempts have been made to provide for the placing out of dependent children, either by a State Board of Children's Guardians, or by the State Board of Public Charities. A good deal of work has been done in the direction of placing out by private societies, but owing to the rivalry and friction between them heretofore, they have been unable to secure the funds necessary to enable them to do their work upon a large and adequate scale. If the consolidation of the Childrens' Aid Society and Children's Home Society is perfected, and the Rev. H. H. Hart, now secretary of the Minnesota State Board of Charities, accepts the position of superintendent in charge of this work, it will no doubt be better supported, and better done, than has been the case in the past. The question of the duty of the state to its dependent children is one of the topics upon the programme at Jacksonville, and Mr. Ernest Bicknell, secretary of the Indiana State Board of Charities, has consented to address the conference, and explain the recent legislation in Indiana upon this subject, telling how it has worked thus far.

The State of Illinois also lacks proper provision for epileptics. Epileptic colonies have been established in New York and Ohio, and movements are on foot in various states to secure them elsewhere. The establishment of such a colony here is greatly desired by the medical profession, but there must evidently be some limit to the never-ending expansion of the system of State Public Institutions for the care of the unfortunate. All that needs to be done in this direction cannot be done, unless the taxpayers will submit to a very considerable increase in the annual tax levy. If not done by the state, the burden must be borne by individuals, or some other arrangement must be made to meet the demand for increased accommodations, through the agency of the counties and towns, which are poorly fitted to manage such institutions. Something can, no doubt, be done by placing children out in private families, or boarding certain classes of unfortunates in private homes, but the adoption of such a scheme on a large scale will require much preliminary thought, and it needs to be carefully guarded at many points.

For the consideration of these and similar questions, and a general interchange of views on the part of all who are interested in them, the State Conference of Charities has been organized. It appeals directly to only a select portion of the community, but the whole community is indirectly interested in it, since its function is to educate and stimulate public opinion, with a view to providing for certain pressing social needs, and seeing that the provision made is in accordance with the principles approved by the experience of other states and nations.

It is hoped that there will be a good attendance at Jacksonville. The railroads have arranged for a rate of one fare and a third, provided there are one hundred present holding certificates that they have paid full fare one way. There will probably be reduced rates at the hotels. The evening sessions will be held in one of the churches, and the morning sessions in the chapels of the three institutions located at Jacksonville, one on each of the three days set apart for the meeting. Each of the three institutions will furnish those present with a light luncheon, and the institution will be shown and its work explained to visitors in the afternoon. The local Boards of County Visitors, auxiliary to the State Board, have all been invited to be present, also the officials of counties and county institutions, and the officers and managers of private charitable

institutions and associations. The meetings will be public.

It is regarded by the officers of the conference as important to emphasize the fact that no political character attaches to it, and that it has no political end in view. It is non-partisan, just as it is non-sectarian.

The program in full is published in our news column.

Street Railways.

The newspapers have given much attention recently to superficial observations on street-railway systems abroad. The point of view of the observers is not always disinterested, but does not warrant such slip-shod accounts as have lately appeared.

The foreign correspondent of *The Chicago Record* has presented the most complete description of British tramway systems, inaccurate in many particulars, missing altogether the main consideration of the problem, but nevertheless written apparently with an honest endeavor to present facts.

The writer's misfortune is that he occupies the American point of view. We have been accustomed here to innumerable extravagant outlays on the part of the street-railway companies in improving their systems and introducing rapid transit. Having usually unlimited privileges from the city, for which they pay almost nothing; being able to charge exorbitant rates, and treating their employees as they have seen fit, they have watered their stock almost indefinitely, knowing that a dividend could still be paid. This possibility of "holding up" the public for enormous contributions, while it has secured rapid transit in the American cities, has necessarily implied great and extravagant outlay as well as municipal corruption. The advantages of rapid transit are very great—one may say, almost inestimable—and yet not worth the price paid for them. The drain upon the pockets of the humble classes of citizens and the corruption of municipal governments have wrought social and moral consequences which more than overbalance the advantages of rapid transit.

The only two criticisms worthy of attention which are brought by even the severest critics of the British system, are the slow methods of transportation and the small profits. Slow transportation is explained on the ground that improvement cannot be introduced until there is some assurance of their permanency. Not being able to recklessly squander the people's money, the British municipalities have waited until they were sure expenditures for new plants would be permanent. After careful investigation in Europe and America, they are now introducing electric traction quite generally. The enormous profits of American street railways are not to be had in great Britain because the comfort of the passengers and the workingmen is considered, subjects universally ignored in America. These questions even the supposedly unprejudiced *Record* correspondent fails to appreciate: it is not surprising, perhaps, that Alderman Madden and Mr. Yerkes also fail to see, or ignore them.

It is hardly fair to proceed on the assumption that the newspaper accounts represent accurately the statements of these gentlemen, but the points of view of the editorial sanctum, the railway president's office, and the aldermanic chair are so similar, that the statement printed in the *Tribune* and *Inter Ocean* of last week may be considered fairly accurate. Mr. Yerkes is reported to have said:

> I found what I had always believed to be true—namely: that the street-railway facilities and service in Glasgow do not compare with those in the principal cities of the United States.
>
> All the American companies give a much faster means of transportation and their cars afford much more comfort than the City of Glasgow gives. Besides this the fares are cheaper on this side, and our lines carry passengers farther on one fare than those of the old country.
>
> I am firmly convinced that England, or, in fact, any other country can give us no pointers on successfully operating street-railway systems. This is evidenced by the fact that they are modeling their lines after ours, and some cities are employing our cars and motors.
>
> The trolley is now almost universally used in England and on the continent, probably four-fifths of the cars being propelled by that means. They have some lines operated by storage batteries, but that system seems neither to be satisfactory nor economical.
>
> The underground system is quite satisfactory, I believe, in cities like New York, where the sewerage is good; but in cities where the sewerage is in the least particular faulty the system is impracticable.
>
> In fact, even where the conditions are most favorable, the underground trolley is neither so rapid, or otherwise so satisfactory as the overhead system. The underground arrangements would not be practicable at all in Chicago.

It will be noticed that public welfare is wholly ignored in the above statement, and all students will recognize that most of the claims are untrue. American cars do not offer more comfort than those of Glasgow; the fares are not nearly so cheap; the new systems are as often modeled after the German methods as American; the trolley is not now almost universally used in England; the underground system has been more frequently approved than the overhead, the question of economy alone deciding in favor of the latter. The practicability of the underground system in Chicago is dismissed with a dogmatic assertion.

It is quite time we were, on the one hand, receiving accurate information with regard to foreign railway systems and, on the other hand, considering them from the scientific, social, and humane point of view, rather than the superficial and profit-making attitude of the American railway magnate. What the British municipality endeavors to accomplish is to give the people the most efficient possible service at the least expense, to provide them with comfort in the cars, to pay the employees good wages and give them short hours, and to benefit the

city, if possible, in a pecuniary way: but, primarily, to secure for the people economical as well as other advantages. For example, the comfort of a car is not so much determined by the upholstery of its seats as by the possibility of securing a seat. The principle which Mr. Yerkes and others of his class adopt, of making the cars look well, is rather misleading when we consider that three or four fares are taken in the busy times of the day for each seat. If one will not be misled by the superficial conditions, but actually look to the fundamental problems, he will say that Chicago and other Western cities need improvement in almost every particular.

We have rapid transit and good cars; but that is all we have. We pay an excessive fare, the city receives next to nothing for the use of its streets, our municipal and state governments are corrupted, the employees are overworked and underpaid, there is no protection for the gripmen and motormen in most dangerously exposed positions as there is no adequate protection to the pedestrian; and we commonly pay a fare without enjoying the use of a seat.

It is time these journalistic friends of the corporations and antagonists of public welfare should judge these problems from the human point of view.

C. Z.

The Place of the Church.

The place of the church in history is not generally understood by the people. It is not an expression of the belief of a certain number of persons or of a sect. There are, to be sure, narrownesses of the church idea which might be thus defined. It is even possible to make it appear that the church stands only for religious prejudice or superstitious opinion. This is all the more easy, since not a few of our religious teachers are content to base the idea of religion and worship on fear, or on a sentiment of awe.

In reality, the church is as old historically as the state. They are two collateral differentiations of the original primitive family. The earliest patriarchs were heads and lords of the single family. That family was composed of all the kin, and of others who had been adopted. The family of Abraham numbered up into the hundreds. These families were completely organized for enterprises of peace, or for war. The chief patriarch was, at the outset, head both of civic and religious affairs. The civic affairs constituted in the course of evolution the state. Religious affairs constituted in the course of time the church. The separation between the two took place at a very early date. We find account of it, or at least data that points to it, in the records of the Hebrew people, probably as early as 1,300 years before Jesus. The church had its patriarch, or papa, to whom was assigned the care of affairs that had become burdensome to the secular patriarch. This division was a natural one, and it has extended down through history in all branches of the human race. The names of these officers have in most cases suggested a common origin. The patriarch or papa or pope of the church is only the running mate of the papa or patriarch of the state.

We may then properly think of church and state as two differentiations of one original social condition. But what constituted the elements of the two parts thus divided? The state was left to concern itself about matters which we at present call secular, economics and war. It was the duty of the secular organization to attend to matters of government. On the other hand the church or sacred organization involved care of those duties which we owe to ourselves apart from material affairs. There is no doubt that the first religious duties were mainly to care for the deceased members of the family. The departed were never considered as obliterated, but always held their place in the family. The tie was not broken; obligations did not come to an end. The chief duty of the son was to attend to the spirits of his ancestors. The priest directed these affairs in the social grouping. But religion reached naturally beyond this, to the similar ties which bound living man to living man. And therefore religion soon came to cover a group of special morals. The whole moral well-being of the living as well as the pleasure of the dead thus came to constitute the office of the church. At times the whole of education was in control of this pious social organism. At other times it fell upon the state to educate the young; and again at other times, as in Greece, the school was independent of both church and state.

These divisions or differentiations of social life are fundamental, not casual. They have been coincident with mankind. They have been found as factors of all human history. The church always has been, because it was, as it is, involved in our existence as social moral beings. Its offices have changed; its formulas have changed; preaching has not been in all ages the primal duty of the priest or minister. Ministration and official service, however, always have been. The church, as thus born, almost at the outset developed the idea of piety. This law, which at first embraced only the family, including the deceased members of the family, enlarged with the horizon of humanity. Do to others as you would have them do to you, flashed out of this developing religious sentiment. Monotheism lifted at last a banner of One God, One Father. Prayer formulated itself into, Our Father, who art in the skies (the universe.) If the state progressed from the simple family to the complex tribe, and to the more complex nation, the church also developed collaterally. History is no richer in civic ideas than in religious. No blunder is greater than to conceive religion to have consisted in the debris which we investigate as myth and superstition.

E. P. P.

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love, and Reverence.

WEDNESDAY EVENING SESSION IN THE VINE STREET TEMPLE. STENOGRAPHICALLY REPORTED BY MISS MINNIE BURROUGHS.

"Present Opportunities and Responsibilities of the Churches."

BY REV. WASHINGTON GLADDEN, PASTOR OF CONGREGATIONAL CHURCH OF COLUMBUS, O.

If I speak to-night as a Christian and from the Christian standpoint, it is not with any lack of respect for, or of sympathy with, those who do not call themselves by the Christian name. I am only trying to tell what the problems are that concern us all to-day, and what it seems to me the Christian solution of these problems is, but I am sure you will find that it is the same solution, essentially the same, that is in the minds of those who worship in this sacred place and of some who worship in places that do not bear the name of Christian. I was asked to speak to you concerning the present opportunities and responsibilities of the churches. By the churches I mean neither the hierarchy nor the laity, neither the sects, nor the ecclesiastical machinery, but the Christian brotherhood everywhere organized for worship and for work. The church as a teaching function, a healing and ministering function, an antiseptic function, a leavening function, a building function; in all these fields of action its opportunities are multitudinous and its reponsibilities urgent. It is only to a few of these which seem to me most instant, that I shall be able to direct your thought.

Present opportunities and responsibilities are defined by present circumstances. If we want to know what we may do and ought to do, we must look about us. If the conditions of our life, its intellectual and social conditions, are different from those of our grandfathers, then our task is different from theirs; our message must be phrased somewhat differently from theirs. "New occasions teach new duties." We must learn to be all things to all ages as well as to all men if we would serve the generation in which we live. The churches have seemed in some periods of history strangely oblivious of what was going on about them. They have imagined that the kingdom of God was shut up in their ecclesiasticisms, and failed to keep in touch with those subtler influences by which its empire is extended over mankind. "When ye see a cloud rising in the West," said Jesus, "straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven, but how is it that ye know not how to interpret this time?" One must have some spiritual inspiration and uplifting in order that he may be conscious of the greater movements of the Spirit of God. "Except a man be born from above he cannot see the kingdom of God." Its very structures may stand on every side of it. Its walls of salvation may be rising on the right hand and on the left, and its gates of praise stand always open before the feet of willing worshipers, and he all the while is mourning as a stranger within a strange land, crying from the depths of his unbelief: "How long, O Lord, how long?" How many there be who are running anxiously to and fro, and crying, Lo! here, and lo! there, when the kingdom of God is in the midst of them.

In order then, that we may have any adequate understanding of our responsibilities we must be in closest sympathy, not only with the life of our churches, but with all the great movements of thought and feeling going on outside of them. That we shall find in all these movements much that must be challenged is true. There will be dark places into which we shall need to let the light shine from our candle-sticks, and we shall encounter a scorching criticism, by whose instruments we may sometimes be able to trim our lamps. We find in these environing conditions the work we have to do, and also some good part of the resources with which the work must be done. For God is in the church's environment as well as in the church itself and we shall find Him there if we search for Him with all our hearts. It is certainly no more true that the Spirit of God brooded over the primeval chaos, bringing light out of darkness and order out of confusion, than that He is now brooding over all these social upheavals and on-goings of our time, mightily and sweetly ordering all things; and for us if we are the children of the light, there is no more fruitful task than that of meeting Him there and joining our wills with His almightiness.

If the churches at any time desire to know what are their present responsibilities and opportunities, let them look abroad and see what God is doing by His Spirit; how He is planting in the hearts of men the seed of His kingdom; how He is opening the paths by which His messengers may go forth with the enlightening and quickening word.

The work of the church might be set forth under many different terms. It may be useful for us to consider it in three aspects:

1. The declaration to the world of the truth.
2. The manifestation to the world of the true life.
3. The government of the world by the law of love.

We may assume that the church has a teaching function. This has always been the central function of the church. There never was a day when this task was not laid upon it. "Preach the preaching that I bid thee" is the command of the old prophet, every day repeated, and the prophet's message to each generation is the answer to the cry of its need. The truth which men most need to-day is the truth which God sends His messenger to speak to-day. We may safely say that this generation needs what we call the gospel. It is not indeed peculiar to this generation, and yet there is a sense in which the men of no former day have been more deeply conscious of this need. The one fact with which the present age has become most familiar is the fact of law. That we are living under the reign of law is one of the commonplaces. The pitiless uniformities of natural law are always present to our thought. We have learned to find true, unfailing sequences in

nature which were formerly supposed to be the domain of chance or accident. The old expectation of frequent interpositions of preternatural agency in the events of our lives is banished; we no longer see as our fathers saw, in lightning and hurricane, in eclipse and earthquake, a direct intervention of powers benign or powers malign; we have learned the formula of the thunder-storm; we have tracked the cyclone to his lair: these are no longer to us inscrutable mysteries; they are the operations of measured force under certain laws.

Our intellectual and moral experience is also covered to a large extent by these successions; we find that it is not possible to escape the consequences of our acts. The fact of retribution was once supposed to rest upon revelation. It is no longer necessary to support it by such evidence. It is written large over every page of human experience. "Death is the wages of sin" is not a statement which depends upon Biblical testimony. The moral and spiritual decay, the sudden, fearful, inevitable injury which the soul suffers when it violates the law of its own being, is no longer a remote and dubious inference. Our closer knowledge of the moral and spiritual laws brings it home to us with irresistible conviction. With these stern uniformities of law, physical law, moral law, spiritual law we are all the while confronted. We still know that we are free and responsible; we know that we do that which we ought not to do and leave undone that which we ought to do; we know that we are blame-worthy; we know that the retributions which we thus invite threaten irremediable disaster. What we do not know, what nature fails clearly to tell us, is whether there is any remedy for these self-inflicted injuries; whether there is any escape from these toils of retributive tendency in which we have suffered ourselves to be entangled; whether there is anywhere in the universe any pity or help for those who have brought down upon themselves such just correction of their misdeeds. Pains we know and penalties we know, but what of mercy for the offender? Law we know and force we know, but how much can they do for a soul disabled, diseased, corrupted by sin? Law is the last word of science. Is it the ultimate fact of the universe, or is there behind all these laws a reason that is supreme, back of all these forces a Love that is sovereign? If there is, then there is help and hope for us. If there is not then this pitiless order will prove to be the death of hope and the paralysis of virtue.

This is the outcry of the world's need at this very hour. The one urgent question is whether the deepest thing in the universe is law or love. And the answer to the question is what we call the gospel, the gospel with which the church is put in trust. If that gospel is true, then love is the source of law and force is the instrument of righteousness. If this gospel is true then the uniformities of nature are only the signs of a wise and constant care. The order that seemed implacable and pitiless is pliant in the hands of infinite beneficence. There is compassion for the sufferer and pity and pardon and help for the sinner. There is a Father in Heaven and the time will come when His will shall be done on the earth. If there is one assurance more than another that the children of men need it is this, and where do they find it except in that gospel with which we are put in trust?

The work of the church, let me say in the second place, is the manifestation to the world of the true life. The work of the Christian church is the manifestation to the world of the Christian life. And Christianity as I understand it, is essentially a revelation of God to man. The life is manifested in Jesus Christ. "In Him was life and the life was the light of men." Christianity, as I believe in it, is not primarily a creed, a formula, a dogma. It is primarily a life.

Like every other form of life, very much can be said about it which is true. It has a natural and supernatural history, and like every form of life, it is utterly impossible to draw the line between that part of it which is natural and that which is supernatural. I suppose that the divine is both natural and supernatural. We do know something about the beginnings of life and its development here; about the work that it has done and the work that it promises to do; and when these facts are distinctly stated then we have a creed. But the creed, it will be seen, is the product of life. That which is primary and essential is the life and not the creed. And as the Son of Man came into the world to manifest the life of God to men, so that they should be partakers of his nature and sanctified by the love of God abiding in them, so the disciples and followers of this Master, having received of his fullness, are here in the world to manifest the divine strength and beauty, and to win the world to him by the power of consecrated character.

But it is not possible for any individual to illustrate in his own life the true law of conduct. It is not any more possible for an individual to exemplify this perfect law of love than it is for one musician to render an oratorio or for one soldier to illustrate the evolutions of a brigade. This law cannot be exemplified by any solitary saint. The law of life finds expression in the normal human experience, and solitude is not the normal human experience. In order that the Christian life may be manifested, there must be many different types of humanity—the young and the old, the rich and the poor, the refined and the crude, the vigorous and the infirm, the bold and the timid, the happy and the sorrowful, living together in close relations. Do I mean to say that there can be no adequate manifestation of this law where there are no sick, no sorrowful, no poor? No, I do not speculate about that, but I know that in this world the Christianity that exists apart from them in the development of its life is a spurious Christianity. So long as this world is what it now is there can be no complete manifestation of the life of Christ except in closest relation to all these classes; and therefore these manifestations must always take place in societies consisting of all sorts and conditions of men, united in bands of brotherhood, partners of one another's joys and griefs, helpers of one another's faith and hope, ministering one to another the good gifts they have received. This society need not be a commune, but a community it must be. It must be a group in which good-will shall be the law and mutual help the habit. These diversities of condition will be the channels of loving ministry. The rich will find in this relation the opportunity for showing hearty respect for those whose possessions are few; the poor will find the opportunity to be brave and cheerful and self-respectful in their poverty; the

cultured will learn how to meet the ignorant without contempt; the unfortunate will learn to look without envy to those more fortunate; the strong will gently help the weak, and the burdens and sorrows of each will be shared by all. It is in such associations as these, where men of all grades and classes unite together, forgetting the distinctions that separate men in this world, remembering only that they are children of a common Father, and desiring chiefly that they may help and serve another, that the true life is most clearly manifested to the world.

The true life cannot be manifested in the rich man's religious club, where the members are nearly all of one class, where only the refined and the delicate congregate, where the poor and the unlearned would never think of coming. The true life cannot be distinctly manifested to the world in sanctuaries so called, where the best places are sold to the highest bidders, where recognition and distinction can be bought with money. If we wish to form churches in which the true life shall be visibly set forth, they must be churches in which the widow with her two mites will have an equal chance of a seat in the broad aisle with Joseph of Arimathea; in which a genuine democracy shall bring men and women of all ranks and creeds together; in which there shall be no more need of assuring the poor than the rich that they are welcome. And when in our churches this kind of life is manifested so that all the world can see it, we shall have no more discussion of the problem—how to reach the masses.

The work of the church is the government of the world by the law of love. This means that the church as an organization is not to take in its hand the sword of authority. The church is not to form a party in the state for the control of the government, nor identify itself with parties in the state. But love is a social force as well as a spiritual force. There is a law for society as well as for the soul and it is the same law. It is the business of the church to enforce this social law upon the thoughts of man and to bring these methods into practical use. It was predicted long ago that "out of Zion should come forth the law." The regulative principles of our social and political life are the principles of brotherhood, principles that we find in both the Testaments. We shall never have peace in the state, nor contentment and happiness in society until these principles are recognized and built upon.

It is true that the primary concern of society is spiritual rather than social—with the individual more than with society. It is true that religion reaches and modifies social relations through its work upon the hearts of men, but although it begins in the heart of man it does not end there. Charity begins at home, but it does not stay there. The first duty of man is to his family, but that hardly justifies you in neglecting your duties to the state. Many things can be done by agencies of the state to protect all the families against evil influences, and make the work of humanizing and elevating them much less difficult. The social work of our churches must not be left undone. The chronic inability of men to see both sides of a question leads many in affirming the supremacy of the spiritual force to deny the legitimacy of all attempts at social construction. But it would be just as sensible to say that the farmer's business is to sow good seed, and have no care for the soil in which it is sown. The social soil into which we cast the good seed belongs to our care.

We have seen that the true life, as we all understand it, cannot be exemplified by any solitary individual. It is equally true that it cannot be exemplified by any association of pious individuals which shuts itself within its own sacred enclosure, and takes no part in the larger life of the world. For the Christianity which I believe in gives the law not only to the relations of men within the church; it gives the law also to all their other relations; it defines their duties to one another as magistrate and citizen, as buyer and seller, as overseer and workman, as employee and employer, as teacher and pupil, as lawyer and client, as physician and patient, as giver and receiver. For the complete manifestation of this kind of Christianity the field which the church furnishes is not broad enough.

For certain obvious reasons the church is especially called on to stand forth as the herald of social reform. It begins to be evident that something is wrong with the existing social order. The universal dissatisfaction is proof enough of this. You may say that people ought to be contented with things as they are, but the fact is that universal discontent is the clearest evidence that things are not as they ought to be. Some reconstruction there must be in the social order. Every wide-awake student of the signs of the times must know that it must come, that it is coming. We shall see very great changes in the organizations of industry and trade within the next quarter of a century.

The existing order has failed because it has been founded on sheer individualism. The principle on which all industrial society has rested is the supremacy of self-love. "Thou shalt love thyself better than thy neighbor" has been the ruling principle of the whole world of exchanges. It has been supposed by some that obedience to this law would result in some occult fashion in bringing about universal harmony, but we are finding out, to our dismay, that this is a delusion. The universal clash and collision of social interests, of which the world is full, are the demonstration that society cannot be built upon an egotistic foundation. And now come the Socialists urging that we must eradicate self-love altogether and frame a social order based wholly on altruism, permitting self-interest to have scarcely any play at all, a society in which self-help shall be practically abolished. It seems to me that this proposition goes as far astray in one direction as the existing individualism goes in the other, and the ills into which we should fly would not be less than those from which we seek to escape. Thus the great debate upon the foundations of the social order is fairly opened. It will go on with increasing intensity. It will stir the society in which we live to its very depths.

Have we nothing to say about it? Have we, as churches, no ideas as to the method by which human society should be organized, or are we obliged to go to Mill and Ricardo, to Machiavelli and Karl Marx, to Blenetschli and Bellamy for our political economy, and our polished science? I rather think that we have something to say; that we are put in trust with the very truth that society needs at this hour; that the principles of the law which Christ uttered, which he quoted from the Old Testament, "Thou

shalt love thy neighbor as thyself," are the principles upon which society must be organized before we shall have order and harmony. "Thou shalt love thy neighbor as thyself." That is the secret of a happy nation as surely as it is the secret of a happy human life, and the nation will never be at peace until they learn this law. This law is not, "Thou shalt love thyself and forget thy neighbor;" nor is it, "Thou shalt love thy neighbor and forget thyself," but it is, "Thou shalt love thy neighbor *as thyself.*" It calls on every man to care for his own manhood, to honor and respect himself, to learn to use his own resources, to rely on his own judgment, to stand on his own feet, to live his own life, because he is a child of God, precious in God's sight, made and meant to be unlike every other creature in the universe; but it bids him also to identify himself in sympathy and interest with his fellowmen, to respect their manhood as he respects his own, and for the same reason; because every other man is equally with himself a child of God; and to seek the welfare and the happiness of every other one as he seeks his own.

These two things it keeps steadily in view. If they seem contradictory or divergent it is the problem of life to coördinate them, to keep them together, to learn how to love our neighbors and ourselves with an equal love; how to make the most of ourselves and at the same time to minister the most faithfully to the welfare of our fellow-men. This simple law furnishes the only basis upon which men can live together peacefully and prosperously. They cannot live together on the old foundation of individualism whose law is "Every man for himself." They cannot live together on the foundation of socialism, which discharges every man from the responsibilities of existence. They can live together in the Christian way, "and the whole creation groaneth and travaileth in pain together until now," waiting for the day when they shall find that way and walk in it. This law gives, indeed, the only solution for the problems that are before us. I grant you that first of all we want to be inspired with right feelings, but we want a method as well as a spirit. We must insist upon industrial methods which shall give the freest play to these right feelings. This signifies the gradual abolition of industrial feudalism and a steady progress in the direction of industrial democracy. It signifies the more perfect identification by the very methods of industry, of the interests of the employer and the employee. It means the recognition by every employer that his business is not his business alone, that he is not carrying it on exclusively or even mainly for his own aggrandizement. The notion that it is his business alone is distinctly anti-Christian. And this law, when it is understood, will banish from the minds of employees, also, the notion that the men employing them are their natural enemies, the Egyptians whom they are to spoil when they can get them at a disadvantage. It will replace suspicion and distrust with good-will and confidence, and bring about such an organization of labor that the interests of the master and the men shall be in practice as well as in theory identical.

In short, my friends, the only Christianity that I have any interest in proposes to build industrial society upon its own firm foundation. It conserves independence while it develops helpfulness; it honors manhood while it promotes brotherhood. It will not abolish individual property or individual enterprise but it will consecrate all property with the obligation of stewardship, and it will baptize any enterprise with the spirit of philanthropy. Is not this the true solution of this social problem, a golden mean between the individualism which is growing in a race of powerful incarnate selfishness, and the socialism which threatens us with a tribe of happy-go-lucky weaklings?

My own faith is strong, my brethren, that this Master whom I honor, knows not only how to save a few individuals out of the world, but how to save the world; how to restore to earth the lost paradise. I believe that this is the very work He wants to do for the world to-day and that the time is ripe now as never before in the centuries for the enforcement of His law upon the minds and hearts of men. If, indeed, this law is the only law of peaceful and stable society, if it alone has the power to bring us out of our present disorder into security and quietness, then the present opportunity of the churches is one of mighty consequence, for it is the opportunity and the responsibility of leading the world into the liberty and the life of the thousand years of peace.

What Can the Churches Do Together?

BY REV. J. H. CROOKER, DELEGATE FROM THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Friends, just as I was leaving my home to come here there was put into my hands by a friend an illustration of the great thought for which I am to be an oracle for a few minutes. The brain of a certain man in a Massachusetts town failed to do its best work. The mystic neurons refused to link themselves together to make the highway of rational thought. The shuttles in that marvelous loom of the brain tangled and broke the thread of consciousness. And when the will tried to turn the switches of the mental mechanism, and put the purposes of the spirit on their proper tracks, the intellectual life became confused, and at last his neighbors decided that he must go to the insane hospital. On his arrival the superintendent was out, but a harmless inmate, who had long acted as an office servant, tried to do the honors of the institution and extend its hospitality. He approached the newcomer and said: "Well, my friend, from what town have you come?" And the newcomer replied, "I came from Amherst."

"And pray, sir, how large a place is Amherst?"

"About four thousand, sir."

"And how many churches are there in Amherst?"

"About fifteen, sir."

"Ah, yes! Yes! that accounts for it. No wonder you are here. Others will be following you. So much sectarianism disturbs the mentiferous ether to such an extent that the psychic equilibrium is destroyed."

Now, I will not vouch for the philosophy of this poor lunatic, but the great truth which I wish to drive home with what little earnestness and eloquence I may possess, is this: A vast amount of ethical and spiritual energy is wasted because so many churches are working in isolation and at cross-purposes. The difficulty does not lie in the simple fact that there are so many churches, though much can be said upon that point. But the misfortune is

that the religious forces of our towns and cities are not organized as they ought to be organized, as they can be organized, as they must be organized. There is a great amount of waste from lack of sympathy and co-operation.

What can the churches do together? We know the sad story of what the churches have done to one another in the past. We know how Catholics have burned Protestants. It is a black page. It will never be repeated. No Catholic wants to repeat it to-day. We know how the Protestants have boiled the Catholics. It is a black page. It will never be repeated. Protestants do not wish to repeat it. We know how Calvinists killed in cruelest fashion, the Liberals; but if Calvin and Servitus were alive to-day they would be laboring together in harmony for the nobler things of humanity. Those independents of Cromwell's time were noble and sturdy people, but what coarse and cruel epithets they hurled at their fellow Christians two hundred and fifty years ago. How the majestic John Milton and the noble-hearted Roger Williams, if living to-day, would be ashamed to use such language about anybody. We know how the Jews were hated and how they hated in return. But that sad story has come to an end, and now Jew and Gentile clasp hands in noblest service. Sometimes we speak of the Church of Rome as the Mother Church. No, my friends, as we sit here to-night in this synagogue, we are back with the Mother Church. This is the mother of us all. Here roots our spiritual heritage. Prophetic and auspicious day! that this last effort in behalf of the larger things in the spiritual realm should find the open door of a Jewish temple and the benediction of its Rabbi.

But, after four centuries of discipline, in tears and heart-aches and bloodshed, under the superb leadership of such men as Sigismund, William of Orange, John Milton, and John Locke, Priestley, Voltaire, Lessing and others, the great victory for religious toleration has practically been won. Religious organizations have learned to live together in peace. The sword has been sheathed. The fires of persecution have been covered. The old instruments of torture have been laid aside. Religious bodies, Jewish and Christian, Protestant and Catholic, all have learned to live together in peace. But is this the last chapter? Is this the crowning glory? Is this the greatest thing that can be done—to live together in peace; to keep our hands from clutching each other's throats; to restrain the pen from writing anathemas? No, my friends. As we stand upon the threshold or a new century, there is the new and larger and also a diviner work for us to do.

We have learned to live together in peace. We must now learn to work together fruitfully for the good of man and the glory of God. We must march forward. We must face the day with larger love. The more glorious vision of the new humanity must be carried down from the mountain tops and organized in moral character and social structure. This is what this Liberal Congress of Religion is trying to do. We desire to bring forth from out the searching minds and yearning hearts of the modern world some new method by which the religious forces of mankind may be focalized and applied. There has always been enough energy in the world, but how long have we waited to make a temple like this brilliant with electric light! There is enough religious energy in the world to-day if it were properly organized; if it were brought together and applied. And this is the next great problem in the religious world, not only how we may live together peaceably, but how we may work together fruitfully.

When the village fire-bell rings, the alarm which it sounds brings every citizen to a full consciousness of a common danger, and an instantaneous effort is made by all to put out the fire. No one stops to consider whether the man whose house is in flames is a Jew or a Gentile, rich or poor, saint or sinner, believer or unbeliever. In that moment the instinct of humanity asserts itself, and brushing aside all the superficial distinctions and all the ecclesiastical prejudices which rule our daily routine of life, it marshals every person in one great effort to suppress a common danger. In that critical hour men work vigorously side by side as *men*, no one stopping to think whether his neighbor has been sprinkled or immersed, whether he believes in the deity or only the humanity of Jesus. And if a Baptist or a Unitarian refused to work with another man because that neighbor believed differently about predestination or probation, he would cover himself with the contempt of the community.

When the village school-bell rings out, from all the homes round about the children start with a common purpose toward a common temple of learning. The mother's darling and the father's pride go forth from squalid hut and elegant mansion. From modest houses made beautiful by the refined and noble character of their occupants, from elegant residences made desolate by devouring greed or destructive sensuality, from homes full of prayerfulness, and from homes full of frivolity, the children gather in the school-house to sit side by side, to study the same books, and to drink the water of life from the same fountain. This clarion call of Wisdom, rung by the school-bell, is not addressed to Methodist or Lutheran, neither to believers nor even Christians is it sent, but to the sons and daughters of man. It is the imperial summons of that *truth* which is as catholic as Nature and as unsectarian as God. Moreover, it is proclaimed with equal urgency and directness to every child; and in that school-room we have an anticipation of the kingdom of heaven. The beliefs of each tiny infant are respected, no child being allowed to illtreat his neighbor on account of differences of religious faith, while all children sit there side by side in the sacred fellowship of education, studying and reciting together as members of one family, not indifferent to religion, and not destitute of religious convictions, yet the right of each soul to its own private opinion is by all held sacred. Among these children in the schoolroom the Dayspring from on high begins to dawn toward a universal recognition of the unity of humanity. They are learning to know each other, not as Irish or German, not as Trinitarian or Unitarian, but as *human beings*. Also, they are learning how unsectarian Truth and Goodness are; and I believe that if Jesus of Nazareth walked among men to-day, he would straightway go into the schoolroom and say: "Here more than anywhere else is my Gospel lived."

But when the schoolhouses are closed; when the peace of the Sabbath morning has spread its hush

over the country-side, and the village church-bells ring,—then what a remarkable change occurs! The two neighbors who worked side by side the night before to put out the fire hurry off to churches which refuse to unite in a common effort to put out the fires of intemperance which are destroying our youth; while children who study and play together on week-days are told by their respective pastors that their companions are surely on the broad road to perdition. These church-bells produce in men and women the feeling that they are first of all Baptists or Methodists or Lutherans—so that on Sunday morning artificial and irritating lines of division are tightly drawn; men dress themselves in [illegible] never worn on the market [illegible] boy whose loved seat-mate at school the year round is a Jew, carries under his arm a Sunday-school lesson-paper which declares that all such unbelieving Jews shall be forever damned. The fire-bell called aloud: "Come, every man, and subdue the common danger;" the school-bell rang out: "Come every child, to the temple of wisdom, and grow strong and noble;" but the church bells call: "You who are immersed, come hither and pray by yourselves; you who believe in election, worship here; you who belong to the one, true, apostolic, Episcopal Church, gather here." And in the reverberation of each church-bell we hear the sad undertone of the damnatory clauses of the creeds: "Those who do not so believe, God will turn into hell."

The fire-bell arouses men to the sense of a common humanity, and the response to its alarm is instant and universal. But is a man on fire with a passion for drink, or blinded by ignorance, less worthy a united effort on the part of the whole community than a burning dwelling? Is there any reason why men should be more exclusive and less inclined to co-operate with each other in their work for the suppression of the moral and spiritual dangers which menace society than in their work against fire and flood and epidemic? The secular school-bell proclaims the unity of humanity and shows forth the Fatherhood of God; but the church-bells make people forget their identity of origin and destiny, by gathering them within high-fenced folds, into which no person can enter except upon profession of faith in certain theological notions. *But is there any reason why we should hold dogma so dear and manhood so cheap?* Is there any reason why religion should break up that fellowship, founded upon humanity, which exists in commerce and society? Is there any reason why men who are good enough to associate with in every other relation should be called unworthy of religious fellowship? Is there any reason why men who co-operate in behalf of the interests of education should refuse to co-operate for holiness? Is there any reason why you should demand belief in the Trinity at the church-door of those whom you gladly welcome at your fireside? Is there any reason why that manhood which entitles a person to membership in your secret order or social club should be spurned as insufficient by our religious organizations? Is there any reason why, when the church-bell rings, you should turn away in abhorence from your Unitarian or Jewish friend, with whom you have loved to converse, denying him religious fellowship and church communion, and assenting when the minister declares that all such shall be lost everlastingly?

The church-bells so often sound the signal of division and strife because each church gathers people into a company which is more or less intolerant toward all other sects. But church-bells may ring in harmony as well as in dissonance, and each church may mark simply *a different post of duty* rather than what is claimed as the *one portal to heaven.* The trouble is not, primarily, that there are too many churches, or even that they differ so widely in policy and faith, but that they are organized upon a false basis, and are led by that very fact to work against each other. No traveler into a far country on a sultry day ever complains that there are too many shade-trees by the roadside; but if a guardian stood under each tree, throwing stones toward the next tree and refusing to let any one enjoy the shade of his own tree unless he professed a certain belief, it is probable that a great many travelers would take to the middle of the road and try their chances there,—just as many good men have left the churches and taken to the common highway of humanity.

Coöperation—yes, that is the great word in the world to-day, a word that binds together business and commerce, scholarships and charities. Coöperation! This must be our watchword in religion and the spirit of the Living God is saying to all the organizations of religion on this earth—"Coöperate or die." Not to the Methodist, "Cease to be a Methodist or die," but "Coöperate or die." Not to the Baptist, "Cease to be a Baptist or die," but "Coöperate or die." And what stands in the way? It is not necessary for any Baptist to cease to be a Baptist in order to coöperate with the Universalist. It is not necessary for our friend here, the rabbi, to cease to be a Jew to welcome us to this sacred spot and join with us in the pursuit of the higher things of the soul. What stands in the way of this coöperation is that erroneous notions, rooted largely, I think, in selfishness, that to coöperate with another of different belief is somehow to be disloyal to our God. But have you never realized that somehow God manages to live with these people very comfortably Himself; that these very persons with whom you refuse to coöperate have as much of the sunshine of God as you; that His divine mercy dips down not only into your heart but also into their hearts? And yet it is this heresy that stands in the way of religious progress and human happiness. This is the greatest heresy of the time: that we will dishonor Christ, that we will somehow be disloyal to God, if we coöperate in any fashion or associate in any manner with people who believe in different doctrines or bow before different symbols.

But the time is coming when the great sentiment of humanity, which rules at last all minds and hearts, will send forth the imperative command: you must coöperate to be loyal. If Jesus were on earth to-night I think he would say that the measure of our loyalty to him is the measure of our coöperation; that we are disloyal to God just in proportion that we fail to coöperate with all the agencies that are making for the work of God. It has often seemed to me that we need a revised version of the parable of the Samaritan. Some man traveling the highway of life finds a brother fallen in distress. He stoops to help, if possible, that wounded brother. He tries to lift that brother in the arms of his love but his strength is not sufficient. Some other man passes that way, and sees the agony of the one and the in-

ability of the other, but refuses to join in the act of mercy because the one engaged in it is of another faith. But, by and by, the great God on high will so speak to us that we shall all realize that the most divine thing we could have done would have been to have coöperated with that servant of helpfulness, no matter what his faith. Out of these hearts of ours at last will be plucked the error and the bitterness. Out of these souls at last will be plucked the selfishness and the bigotry, and we will remember only that we are men and women, sons and daughters of the living God.

Just a word now in conclusion, devoted specifically at the particular thing to be done first. There are a great many things that can be done, a great many things that will be done, but let me plead for one thing that can be done first, and that needs to be done: that in all our villages the churches of all denominations unite in a Sunday evening service devoted to all those high and holy interests that are clustered under that great word, the "commonwealth," and also that the churches in cities group themselves together in behalf of the same noble and ennobling interests. The church must do more for patriotism and citizenship than it has done, not in partisanship, but in citizenship, for the commonwealth. It must do more to translate into working forces the spirit of the living God, that it may build up the structure of a nobler civilization and arch over with piety the tasks of our daily lives. Piety and patriotism are closely related. Piety helps to give enthusiasm, intensity, and power to patriotism; while patriotism helps to make piety practical, humane, strong, victorious in the things that belong to civility. We must never separate them. Consider for just a moment what we could do if we could bring the churches of the land out of their little gatherings here and there, into one great union Sunday-evening meeting, where all hearts could be brought close together, where all those great questions, not simply of a better exercise of the franchise, but of the school and of the library, of charities and philanthropies, of the sanitation and government of the town, and of everything else that makes for better citizenship, could be discussed from the high level of moral insight and scientific investigation. What a new world we would have. What a glorious advance we would make if we could get together, if we could look into each other's faces, if we could walk hand in hand, heart to heart, and press forward to the accomplishment of those things that are dear to us all. In single file we walk the highways of the earth, and we lift feebly by ourselves at the stones of stumbling, not quite able to lift them; but if we would apply to them our united strength, how smooth and broad and fair would be the way that slopes upward to God through human sympathy and service.

And then, there are so many things that can never be done by the churches, however good they may be and however true they may be, except as they come out into the open fields of unrestricted love and work in this unison of spirit, cheered, helped, and inspired the one by the other. As I go from my home in Troy to my church on Sunday morning I pass several little churches in which services are carried on in foreign tongues. They are nests of a warm and beautiful piety. I would lay no straw in their way. I would bring no accusation against them. But what great gain for all if the members of those churches would on Sunday evenings associate with other churches (let them have their morning services in their old way with all the dear old associations)—what benefits if they could get out into the great current of our modern American life; not only would they be enriched, but they also would enrich that current by their loving piety. How much better for them and how much better for us all!

And also, what a demonstration to the world it would be of the sanity and sincerity of religious people themselves. How it would show that they care more for the universal good than for their petty dogmas. Moreover, it would go home with terror to the hearts of evil-doers,—that all these good people are banded together for righteousness. What a demonstration of the strength of the moral forces of any community would it be to have all the churches marshalled in this fashion in solid array against evil of all kinds. And what an inspiration to the hearts of the good citizens would it be to find themselves in league with such a vast body of onward sweeping soldiers.

And then, best of all, how much better on Sunday morning would be the teaching of every pulpit, if the minister of that pulpit and his congregation came into close touch, Sunday evening with some other form of piety. A friend of mine once said to me, "I hate Calvinism, but when I speak of Calvinism I always try to speak of it as though John Calvin sat right there before me." Now, if the Methodist minister would imagine that Channing sat right before him as he preached, how differently he would speak of the Unitarian. If the Baptist could see in spirit the soul of Thomas Paine in the pew before him, how tenderly he would speak of that great and much abused name. If we came together Sunday evenings, how much larger, sweeter, and nobler our morning service would be. A great many things would drop out of it, but they are the things that burden us, the harsh and narrow things that we could put aside to advantage.

There is one organization which, more than any other, represents, it seems to me, the widest, deepest, and highest love of humanity that now thrills the heart of man. In it the sap of the tree of life comes to its most beautiful blossom. In it all that is divinest in human breasts is gathered up and expressed. Whenever an earthquake topples down a city, before the shivers of mother earth have passed, its agents are working in the dust for the wounded. When a fire lays waste any part of our land, before the smoke has lifted, the agents of this organization are there with mercy and healing. Whenever any epidemic falls and blights the world, there its tent is pitched and its banner is unfurled. Disasters of any kind bring forth from these hearts their choicest contributions of loving service. I need not say that I refer to the Society of the Red Cross. When the battle has been fought, it goes to that battlefield and wherever its agents find a suffering human being, there it pitches its tent, there it unfurls its flag, and that spot is sacred to both armies. No gun is turned upon that spot. No charge is made in that direction, for these are servants of love, ministering to a human being in distress, and that fact has made the spot sacred.

Friends, the time is coming—let us help it on—

when there will arise a church that will seek out the sufferer, perhaps some lonely soul in distress, in ignorance, in sorrow, in doubt. Whatever the distress, it matters not, this institution which is to come will plant there its banner, erect there its altar of service, and, calling in a voice that must be heeded, will say to the world: "Spike your cannons of theology, sheathe your instruments of religious warfare, cease the angry disputation and the acrid dogmatism; a man suffers here. Come from the East and West, whatever your creed may be, all ye that have hearts and minds and hands, and help. A brother man is dying, to whom we must give life." Let us have clearer thinking. Let us have clearer teaching. Let us have the light of scientific discovery on every social problem. Let us not confuse things and forget that truth is precious. But just so long as this man suffers, whatever your creed, your symbols, your ritualism, you may keep them, but you must, first of all, give him your love. Gather about him, clasp hands with every one who will help, and lift him into new life. No one can be disloyal to God who is in the service of man.

The church that is to be — the church whose message has thrilled the hearts of men and women now living — is the church that will go forth to simplify the message of religion and to unite the religious forces of all the world.

Religions in the Plural.

BY W. L. SHELDON, LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS.

Dare I say it in the presence of this audience here in the New South? Christianity first, and the sects afterward. More, may I say it in all reverence, religion first and the religions—religions in the plural—afterward. Can we believe that Jesus and Socrates have clasped hands over on the other side; that Buddha and Plato have formed a new "Academy" where the life of the soul, at last fully established, has all the word to itself.

The Church will never die. Whatever may happen to Judaism or Christianity, to Brahminism or Buddhism; whatever may come of Presbyterianism or Roman Catholicism—whether those live or pass away, a Church of some kind will survive.

Our mission as clergy is not to lay down the law or the gospel, not to instruct or teach doctrines. The intellect is not the highest faculty of man to be reached; even if this were our mission as clergy, we must step down from our pedestals; we must recognize the fact that we may have in our congregations men and women who know more about the subject we are speaking about than we do ourselves.

Atheism as a philosophy to-day is extinct. Who extinguished it? The clergy? No. The men of science were the ones to extinguish it. The men who lit the torch of atheism have been the very men who have extinguished it forever. The evolutionists of the school of Darwin have given us a grander conception of God than mankind had even dreamed of. We are come to see to-day that a man can have a God, even if he feels that he must leave Him nameless because there is no word large enough to enfold Him or describe Him.

Our mission is not to instruct, but to inspire. We are there to keep alive the smouldering sparks of spiritual life. It rests with us to leave no stone unturned, no honest method neglected, in order to accomplish this purpose.

The old notion of a dying world is the true notion. The Salvationist theory has a ring of fact about it. We do live in a dying world. There is a death-struggle going on between the material life and the spiritual. It has been going on ever since the human race appeared on earth. The philosopher, the scientist, the dreamer in metaphysics, may talk of the unity everywhere, a great "oneness of all things." But we who have to fight the battles of life, we see it all from the other side; to us it is one unceasing conflict, a perpetual dualism. Soul and body, matter and spirit, good and evil, self and man —the battle is always there, and at every turn of the scale it looks as if the spiritual side was lost, and we have to put our shoulders to the wheel and undertake to save it.

If the Salvation Army can do it, let us join the Salvation Army. If Buddhism can do it, let us welcome Buddhism. If Christianity can do it, to arms, then, in the cause of Christianity! It is not the creed, not the sect, not the doctrine, not the Book, but the purpose we are after.

Some kind of church we must have, some means by which to shake men out of their lethargy, and get them, if possible, above the level of the ground; to make them believe in their souls.

From the dawn of history this conflict between the two lives has been going on—the life of the world and the life of the spirit. At one time the life of the world meant a struggle for brute power. It meant armies, blood, and slaughter.

To-day it is the great commercial spirit which is threatening to wipe out the whole spiritual nature of man, and leaves us as brutes, all rushing after a "Klondyke." When I see this overmastering display of brute passion, this love of capital just for the sake of capital, I feel as if I wanted to forget all the differences among my fellow-workers, as if I wanted to plead with them that we all join hands, whatever our belief may be, against this commercialism which menaces the human soul.

If we can make art serve our purpose and uplift the soul of man, let us use art; let us put painting, sculpture, music, or every form of art inside of our churches. If architecture will do it, let us use architecture. If reading the Bible will do it, let us read the Bible. If reciting the thoughts of Buddha, or of Plato, then I say, back to Buddha or to Plato.

Yet, after all, we cannot forget that the real church of the world is not enclosed by walls. That it is not a matter of architecture, of music or hymn, of prayer or of the preacher. The real church, if it is going to survive, must be out in the world, right on the street, in your great office buildings, here at your great Exposition, in every nook and cranny of every home, even in the menacing Chambers of Commerce. There is where the church ought to be, if the church is ever to mean anything.

There was a time when there was a unity of spirit among those who believed in the religious life. To-day that spirit has split in two. As a matter of fact the majority of us have two religions, if not any number of them, and they usually go with the garment we wear. The religion of the world in our dress suits or office coats, and the religion of the supernatural in our Prince Albert suits Sunday morning. Two hours in our Prince Alberts devoted

to the Omnipotent, to the Infinite, and six days and twenty-two hours outside of that devoted to money-making or pleasure-seeking, loafing or idling, practising the gospel of the every-day commercial world.

Think what a battle we have to fight! What is the church going to be good for, if it is only a Sunday-morning institution; if it is going to allow this split in human life? The Sermon on the Mount as a gospel for one hour in the week, and the laws of money-making for the other six days! If ever there was a truth enunciated in the world's history, it was the great saying, "You cannot worship God and Mammon." And if there be any one thing human nature is trying to do it is just that—get all the mammon you can, and all you can out of God at the same time!

Against this, all that is spiritual, divine, religious in our natures cries out in despair. It is an outrage and a libel on the deity men profess to believe in.

We talk as if liberalism meant doctrines, as if it implied getting new ideas about the Bible, about theology—believing that there is a little truth in Buddhism, a little in Christianity, a little in Brahminism, a little in Theosophy, a little in everything, everywhere, and no great truth anywhere in particular. I say, for my part, it is not a question of doctrine at all. It is all a question of *life*. I do not care much about your beliefs. For the most part you take them down from the shelf Sunday morning, and put them up again Sunday afternoon. If the new liberalism is to mean anything, it is to bind us together, not with any system of doctrines, but to bind us together on a new principle of life which shall unite us one and all on the one side in this great conflict against the commercialism, the materialism which is threatening the spiritual world. The new liberalism has to make its fight not for new doctrines, but for the salvation of the human soul. Let us begin there!

Dawn.

Unfinished? Nay: the Dawn is but a soul
That hovers, doubtful, in this mortal air:
'T is we who mould and shape the perfect whole,
And weave each day her garments fine and fair.

A face half seen, with wistful, kindling eyes,
That woes and beckons but eludes us still;
Out of the brooding, pulsing dusk she cries:
"Lo, I am born! come clothe me as you will!"

—*Emily Huntington Miller.*

How Drunkards are Treated in Denmark.

When the police in Denmark find any one in the streets drunk and incapable, they take him in a cab to the station, where he gets sober under a surgeon's care. On recovering sobriety the police take him home. A bill for the services of the cabman, the surgeon, and the police agents for special duty is then presented to the host of the establishment where the patient took his last drink. In Turkey, if a Turk falls down in a street while intoxicated, and is arrested, he is sentenced to the bastinado, which punishment is repeated as far as the third offense. After the third bastinadoing he is considered to be incorrigible, and is called "Imperial," or "privileged" drunkard. If arrested after that he has only to give his name and address, and state that he is a "privileged" drunkard, when he is released and conducted home, the bill for these kindnesses being rendered to him for payment next day. —*Exchange.*

The Study Table.

The Magazines.

The November *Atlantic* contains two articles bearing on social affairs of unusual importance. One by F. J. Stimson on Democracy and the Laboring Man; another by E. L. Godkin on The Peculiarities of American Municipal Government. We wish that all the readers of NEW UNITY would study these articles. The *Atlantic* is doing us good service in giving us thorough studies of advanced social measures and propositions.

The American monthly, *Review of Reviews*, is rarely less than indispensable in every one of its departments, both in the leading articles, the summary of current literature, and the review of books. The present number gives us nothing more interesting than a character sketch of Henry George, a man of whom we can say that whatever may be the value of some of his economic views he has introduced by his personal character, and his noble aim a reformatory principle into American politics and social life that will surely in time revolutionize us.

The *Century* for November begins a new volume of that magazine. It fairly ranks at the head of all magazines of the highly illustrated and literary sort in America. As a rule, we should select it as the one best adapted to express what we might class as current criticism and literature. The present number contains an article on the great naturalist and special friend of advanced religious thinkers, Edward Drinker Cope. The article is accompanied by a portrait. A very good article is furnished by Dr. Tracy, on the growth of great cities; a growth which no good student of social affairs hopes to see continued. John Burroughs gives a most readable article on the re-reading of books. Nothing tends more to mental dissipation than the effort to keep up with the perpetual roar of new publications. Frank R. Stockton tells a good story, and the open letters include a very valuable one from President Gilman of Johns Hopkins on A National University.

The *St. Louis Modern Novel Club*, organized in 1886, is out with its ninth year's study of human nature and its problems in modern fiction. It holds its meetings in the church of our excellent friend, Rev. Dr. Cave, and has for its director Mrs. C. H. Stone, a woman of tact equal to her intellectual acumen. The novels selected for study during the coming season are: The Rise of Silas Lapham, by Howells; A Brave Lady, by Miss Craik; A Pound of Cure, by William Bishop; The House by the Medlar Tree, by Giovanni Verga; Captains Courageous, by Kipling; The Story of Christine Rochefort, by Helen Choate Prince; Trooper Peter Halkett, by Olive Schreiner; Equality, by Edward Bellamy; and The Master, by Israel Zangwell. Mrs. Stone says that "in fiction the modern problems, ideas, and institutions are not separated from the humanity they influence, as in essays and in lectures; for this reason a certain class of novels can become a valuable means of awakening public opinion and sympathy with the present." It is high time that we learn to make a better use of fiction.

E. P. P.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

SECOND ANNUAL STATE CONFERENCE OF CHARITIES AND CORRECTION.—To be held at Jacksonville, Illinois, Nov. 17-19, 1897.

PROGRAM—WEDNESDAY, NOV. 17.

Morning Session—At 9 o'clock a. m., The Conference will assemble in the chapel of the Hospital for the Insane. After the enrollment of members present (who will be expected to hand in their railway certificates to Mr. Dodds at the time of enrollment), addresses of welcome will be delivered by Gov. John R. Tanner and the Mayor of Jacksonville, to be followed by a response by Judge Blodgett, of Chicago.

At 10 o'clock a. m., the subject of the Care of the Insane will be considered. The Hon. Clarence Snyder, of the Wisconsin State Board of Control, will read a paper describing the Wisconsin plan of caring for chronic, pauper insane; the discussion upon this paper will be opened by Dr. Wines. An adjournment will take place at noon, or spon thereafter, when luncheon will be served to those in attendance.

At 2 o'clock p. m., the delegates will re-assemble in the chapel, preliminary to an inspection of the hospital by courtesy of the Medical Superintendent, Dr. Frank C. Winslow.

Evening Session—At 8 o'clock p. m., in the main audience room of the Methodist Church, the annual address by the President of the Conference, Rev. Jenkin Lloyd Jones, will be delivered; to be followed by a talk by Miss Jane Addams, of the Hull House, Chicago, upon the Growth of Corporate Consciousness as illustrated in the Care of the Unfortunate. Other speakers have been invited for this evening, but have not yet signified their acceptance of the invitations extended them.

THURSDAY, NOV. 18.

Morning Session—At 9 o'clock a. m., the Conference will assemble in the chapel of the Institution for the Education of the Deaf and Dumb. The subject of the Care of the Poor will be considered. A paper will be read by President Finley, and the discussion will be opened by Mrs. James W. Patton, of Springfield.

At 11 o'clock a. m., a paper will be read by Mr. James E. Owen, Superintendent of the St. Clair County Farm, on the Poorhouse from a Superintendent's Point of View.

After luncheon, there will be an inspection of the school, by the courtesy of the Superintendent, Dr. Joseph C. Gordon, preceded or followed by an exhibition of the methods employed in teaching the deaf, to be given in the chapel.

Evening Session—At 8 o'clock p. m., in the Methodist Church, Mr. Ernest Bicknell, Secretary of the Indiana State Board of Charities, will address the conference on the subject of State Care of the Child, after which there will be a general discussion.

FRIDAY, NOV. 18.

Morning Session—At 9 o'clock a. m., the conference will re-assemble in the chapel of the Institution for the Education of the Blind. Mr. Mark L. Crawford, ex-Superintendent of the Chicago House of Correction, will speak on the subject of the Care of the Criminal. An effort is making to secure a paper from a sheriff on The Jail, from the Sheriff's Point of View.

At 11:30 will occur the annual election of officers.

After luncheon, by the courtesy of Mr. Frank H. Hall, Superintendent, there will be an inspection of the institution, followed by an exhibition and concert in the chapel, with which the exercises of the session and of the Conference will conclude.

The citizens of Jacksonville are invited to take part in the work of the Conference and to attend its sessions.

By order of the Executive Committee:

JENKIN LLOYD JONES, Chicago, *President.*

FAY LEWIS, Rockford, *Vice-President.*

MRS. JOHN A. LUTZ, Lincoln, *Secretary.*

Chicago, October 11, 1897.

WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES. The twenty-first annual session will be held in the Unitarian Church, Madison, November 15 and 16, 1897.

PROGRAM—MONDAY, NOV. 15, 8 P. M.

"Address of Welcome"—Hon. H. M. Lewis, Madison.

"Devotional Exercises"—Rev. (Miss) L. K. Commande, Baraboo.

"Conference Sermon"—Rev. W. W. Fenn, Chicago.

TUESDAY, NOV. 16, 10 A. M.

Paper—"Women in the Service of the Church"—Rev. L. K. Commadder, Baraboo.

"Discussion of the Topic"—Mrs. W. F. Allen, Madison.

Paper—"Reminiscences of Anti-Slavery days"—Rev. T. Grafton Owen, Arcadia.

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COFFEE AND MINISTERS

In the Sixteenth Century.

Coffee is a native of Abyssinia. It found its way into Arabia in the sixth century, and probably as a substitute for wine when that drink was prohibited by the Koran. By the sixteenth century it had reached Cairo in Egypt; but here the great men rose up against it and declared it contrary to the law of their prophet and injurious to both soul and body. Ministers preached against it and it doubtless would have been abandoned had not the Sultan come to its aid and declared it to be unobjectionable. In Constantinople and also in Italy it met with opposition both from the clergymen and from the physicians. Medical science to-day calls coffee a diffusable stimulant and the testimony of the physicians would certainly induce us to be wary of making a friend of it.

Doctors, ministers, lawyers, editors, and brain workers in general, indorse Postum Cereal Food Coffee, the new table beverage. It is made entirely of nature's grains and can be digested by the weakest stomach, and rebuilds the gray matter in the nerve centers.

Boil Postum full 15 minutes and make it black and rich as Mocha, then add pure cream and you have a magnificent drink.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

General Discussion.

TUESDAY, NOV. 16, 2:30 P. M.

Addresses—"Teaching Religion to the Young"—(a) Rev. Allen W. Gould. Chicago; (b) Rev. William G. Eliot, Milwaukee.

4 P. M.

Business Meeting—Election of Officers, Report of Churches.

WEDNESDAY, NOV. 16, 8. M.

Platform Meeting—Subject: "Work and Mission of the True Church."

Address—"Duties of Laymen from a Minister's Standpoint."—Rev. Chas. E. Varney, Monroe.

Address—"The Work of the Ministry from a Layman's Standpoint"—Prof. D. B. Frankenburger, Madison.

Address—"The Every-Day Church"—Rev. C. F. Niles, Menomonie.

Closing Words—"After Twenty-One Years"—Secretary of the Conference.

INVITATION.

DEAR FRIENDS: You will notice that with the session announced upon this program the Wisconsin Conference of Unitarian and Independent Societies attains its majority. For twenty years faithful workers on behalf of liberal and rational religion have gathered in annual conference for mutual counsel and encouragement. Can we not make this TWENTY-FIRST ANNUAL MEETING a worthy recognition of past fidelity as well as inspiration for the present and pledge for the future. All friends of liberal religion—of whatever name or connection—are cordially invited to attend these meetings. Societies connected with the conference are entitled to representation by minister and two delegates, and one additional delegate for each thirty families.

Friends expecting to attend conference will please inform the secretary at once, that entertainment may be provided for all.

Faithfully yours,

W. D. SYMONDS, *Secretary.*

Madison, Wis., Nov. 5, 1897.

MINNEAPOLIS.—Last week the senior editor of this paper made a flying visit to this city, giving a course of lectures under the auspices of the women's club of the Unitarian church. Wednesday night he lectured on "The Cost of an Idea"; Thursday afternoon on "Romola"; Thursday night on "Faust, or the Redemption of a Soul"; Friday afternoon on "The Story of Jess, or The Silent Companionship"; Thursday afternoon he addressed the pupils of Stanley Hall, one of the leading private schools of the city; and on Friday afternoon the Central High School pupils, eleven hundred strong, that packed into their beautiful assembly hall, and Mr. Jones spoke to them for nearly an hour from the text, "The learned eye is still the loving one." But few times in all his career as a speaker has he spoken to so inspiring, receptive, and attentive an audience, and when during the course of the address the varied and foreign origin of that assembly came out, the social synthesis taking place within the walls of that High school was so manifest that it was inspiring in its effect. Scandinavian, German, Swiss, Irish parentage were gladly confessed by an enthusiastic multitude of hands held up in succession, and still they all rejoiced in the flag and looked forward with hope to their career as citizens of the United States. The attendance was good at all of the lectures. Mr. Simmons is the same depository of interesting lore, sweetness, and life. To tarry awhile in his study is to take on a new layer of culture. His society starts out with a new impulse this fall, but what it does is but a fraction of what it might, and what we believe, some day it will, do. The recent conference held at this church was another joint conference of the Unitarians and Universalists. The result was gratifying. Through the ministry of Messrs. Simmons, Shutter, Lord, and others the petty and unreal line between Unitarians and Universalists, so far as Minnesota is concerned, is hopelessly and, we believe, permanently demoralized. The fence is down and cannot be rebuilt. Among the ministers taking part at this conference were Clay MacCaulay, of Japan; J. O. M. Hewitt, of Luverne; P. M. Harmon, of the People's Church of Spring Valley; Mr. Southworth, now of Duluth, soon to be of Chicago; the local ministry of St. Paul, Minneapolis, and others.

ST. PAUL, MINN., LIBERAL FIELD. A farewell reception was given Mr. Lord on Tuesday evening by the ladies of Unity Church, assisted by the ladies from the St. Anthony Park Society, where Mr. Lord has held services most of the time since coming to St. Paul The pastors from other liberal churches were present, as well as officers of the Humane Society, Associated Charities, and St. Paul Commons, with all of which organizations Mr. Lord has been identified. Indeed, there is a very general expression of regret that Mr. Lord cannot remain in St. Paul, where his services have been much valued. Everything points to the truth of the resolutions of respect already published in the columns of this paper.

UNITY CHURCH, CHICAGO.—Our old-time pastor, Robert Collyer, has preached three of his able sermons in the church in which he was first heard thirty-eight years ago, the topics being: "Church-Going"; "The Church of the Living God"; "God's Angels and Where to Find Them." On the evening of October 29th he read a decidedly original paper on "Charlotte Bronte" before some two hundred who had gathered in the church parlors for the monthly sociable. November 5th will find Dr. Collyer receiving at the Unity Church Industrial School on Elm Street, in whose work he has always taken a deep interest. It is expected that Rev. John Scott Thomson, of Los Angeles, will occupy Unity pulpit for the last three Sundays of November. S.

CHICAGO. The Independent Liberal Church announces the following for its November Sunday topics: 7th. Exchange with Rev. C. R. Elliott, of Unity Church, Hinsdale. 14th, The Living God. 21st, Fulfilment, 28th, Special Thanksgiving Service. Symposium on "Aids to our National Life;" "Government;" "The Press," William Penn Nixon; "The School," Ella F. Young; "The Church," Celia P. Woolley.

There has been a most encouraging increase in attendance on the STUDY CLASS this year, both among the members of the church and friends outside. The class is divided into three sections: Fiction, at present studying George Eliot's Romola, Art, and Social Science. The meetings for the month are as follows: Fiction, November 3 and 17. Art, The Parthenon, November 10. Social Science, November 23. Miss Mary M. Bartelme will speak on Public Guardianship of Children; Mrs. Lucy L. Flower on City Institutions for Children. There will be no regular meeting of the class on the fifth Tuesday. In its place an entertainment by the Young People's Society for the benefit of the church will be given at Mr. Charles E. Affeld's, 1824 Diversey Avenue. "An Evening in Russia:" Dr. Sarah Hacket Stevenson will speak upon her recent visit to Russia and Dr. Rachel S. Yarrows on Nihilism. Tea will be served *a la Russe.* Admission 25 cents.

A Colonial Party, with supper and dance, will be given at Martine's, November 19. Tickets 75 cents. Mrs. Woolley is generally at home Thursdays. Dr. and Mrs. Woolley will also be at home Sunday evenings, and glad to see their friends in and out of the church.

CHICAGO. Last Sunday Robert Collyer preached his last sermon in Unity Church, and the great auditorium was none too large. Every seat was occupied and the aisles overflowed. His coming hither has brought with it a benediction of tenderness and courage. He has been welcomed on all sides of the city and has left the radiance of his face in many hearts. . . . All Souls Church celebrated its fifteenth anniversary and annual Harvest Festival last Sunday, in which the children of the Church joined as usual. The study classes, which start a little late this year on account of the Nashville Congress, are now all at work and the enrollment promises to be in excess of preceding years. . . . A series of independent services conducted by the liberal ministers of Chicago are to be held at the People's Institute, corner of Leavitt and Van Buren Streets, on the West Side, at 4 o'clock in the afternoon. The initial meeting last Sunday was attended by upward of three hundred representative citizens, who came in the Sunday spirit to take counsel together and to worship. Addresses were made by Mr. White of the Stewart Avenue Universalist Church, Mr. Gregory of the West Side Universalist Church, Dr. Thomas, and Jenkin Lloyd Jones. Mr. White spoke on the working side of religion, Mr. Gregory on the social side, Dr. Thomas of the personal side, and Mr. Jones on the civic phases of religion. Hereafter the ministers will take turn in preaching. Next Sunday at 4 oclock Mr. Jones will preach on "A Sunday in Rome." . . . Arrangements are being made for the holding of the annual Thanksgiving service at McVicker's Theatre, further notice of which will be given in our next.

THE following is the announcement for November and December of the Society for Ethical Culture. The lectures are given by Mr. Salter, when not otherwise announced, at Steinway Hall, Van Buren Street, on Sundays, at 11:15 A.M. The ethical schools, 9:45 P.M., meet on the West Side, No. 270 Warren Avenue; on the North Side, Clark and Center Streets; on the South Side, Steinway Hall.

November 7, 1897: "Moses, the Legendary Founder of Israel."

November 14th: "David, the Hero-King of Israel."

November 21st: Mr. W. L. Sheldon, of St. Louis, will speak on Hawthorne's "Scarlet Letter."

November 28th: "Isaiah, the Latter-Day Prophet of Righteousness."

December 5th: "Jesus, and the World to Come."

December 12th: Professor Felix Adler, of New York, is expected to speak.

December 19th: "Paul, the Apostle of the New Tidings."

December 26th, and January 2d, 1898: "What is of Permanent Value in the Bible?"

Books Received.

THE SON OF INGAR — By Katherine Pearson Woods. Dodd, Mead & Co.

THE POTTER'S WHEEL—By Ian Maclaren. Dodd, Mead & Co.

SERMON STORIES FOR BOYS AND GIRLS —By Rev. Louis Albert Banks, D. D. Funk & Wagnalls Co.

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Several hundred million dollars are annually expended in the support of a sentimental, artificial standard of excellence, having no connection with any question of ethics, its doctrines being mere adaptations to a pretended phenomenon that never occurred. This condition is continued only through the enormous power of widely extended inherited ideas, and (in decreasing numbers and degrees) inherited monomania originating in late three centuries of a doctrinal reign of terror. It is a study of human nature and in that neglected field—in the Safe Side—the underlying motives of much that actuated Paul and the gospel writers are clearly traced: those relating to John the Baptist; the origin of the Fourth Gospel; the Teachings of Christ; and Inertia of Ideas—are of especial interest. The book is printed on best laid paper, cloth binding, 475 pages, 12mo. Price $1.20 delivered prepaid to all points by mail or express.

LETTERS AND REVIEWS.

"The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "in the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

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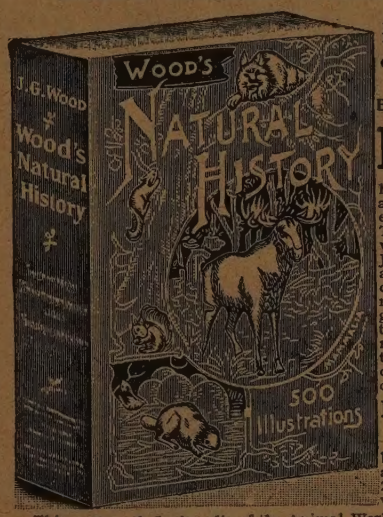

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Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

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3. C☆N☆I☆N☆TI — A place in the United States.
4. B☆☆T☆N — Another place in the United States.
5. A☆☆☆☆☆A — A well known Country, full of patriotism.
6. ☆☆☆☆ON — A large river in America.
7. C☆☆☆AG☆ — A place thousands of Illinois people call their home.
8. ☆☆☆☆☆S W☆R☆D — A popular monthly publication issued in N.Y. City.
9. ☆I☆☆☆☆☆ ☆☆☆☆☆☆☆Y — The name of a man noted for receiving $50,000 a year salary.
10. L☆N☆☆L☆ — Name of another President. He was assassinated
11. J☆P☆N — Name of a distant Country.
12. CHI☆☆ — Name of another distant Country.
13. W☆☆☆I☆GT☆N — A noted army general of about a century ago.
14. C☆F☆EE — A popular kind of drink.
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